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"What I say unto you I say unto all, WATCH."—Jesus

LEAVING THE NEST / FOCUS: PARENTHOOD

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*Focused on "Parenthood"

Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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Christian Science Sentinel®

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"What I say unto you I say unto all, WATCH." Jesus

The Widow's Mites— Being Active Now

THOMAS GUY SLATER

Why did Jesus give unrestricted approval to such a trivial action as dropping the smallest of coins into the temple treasury? His words were deliberate and specific. "This poor widow," he said to his disciples, "hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."¹

Why did Christ Jesus rate her gift of two mites as having greater weight than the contributions of many wealthy people? Obviously he was illustrating an important truth.

The people of wealth enhanced their public image with little effort. Their future looked rosy, their past had no doubt been comfortable, and the present was satisfying. The woman was a member of one of the most deprived groups of that time, a widow. Her past had been sad, her future looked bleak, and the present was harsh. The rich men's gifts required no sacrifice of their affluent situation.

Her gift called forth a supreme effort of sacrifice. She was exercising her generosity and a higher sense of trust, in spite of a sad past and evidently with no thought of waiting for a better future.

Was Jesus pointing to the virtues of unselfish giving up or doing without? Could it not have been an even deeper insight he was sharing with his hearers? The onlookers were no doubt regarding the widow as a symbol of the hardships of the times. His vision penetrated beyond this symbol to the substance of her act. Her action of grateful giving could be seen as rejection of the aggressive claim of extreme poverty. Her past history or future prospects did not encourage her action; but no action at all would have been likely had her thought dwelt on such a past or future. She had two mites, and she acted in the *now*. Her gift challenged the claim that present action is conditioned by the past or the future.

Such constructive present action is equipped with untold power to lift us out of any mesmerism of limitation and to open up a new world of useful activity and opportunity. The activity that soonest defeats error is God-directed action in the *now*. The carnal mind does not fear the truth so long as the truth is not used. Just so long as our response to the truth is kept cocooned in the past or the future, action in the *now* has been effectively prevented, and the stagnation or non-growth that error imposes then prevails—until we awake to see how we are being misled.

How do we break this stalemate, even after we have seen what matter-based thinking has steered us into? Paul said, "Behold, now is the accepted time; behold, now is the day of salvation."² Why do we need to follow right thoughts with the appropriate action *now*? To defuse the lie. To dethrone the lie from its assumed posture of power to stop action.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, gives us a spiritual definition of "good," synonymous with God, that leads our thought upward to a more practical understanding of the divine, infinite Being. One of the terms of the definition is "omni-action." The entire statement is: "GOOD. God; Spirit; omnipotence; omniscience; omnipresence; omni-action."³ And John, in his First Epistle, gives us this encouraging assurance: "Beloved, now are we the sons of God."⁴ Armed with the potency of the sons of God, we are able to challenge, by present action, the

suggestion that we are becalmed between the past and the future.

The mortal frame of reference excludes contact with the past or future. One has disappeared into history and the other has yet to come. The past, many believe, can only be suffered and the future feared, but neither can be altered. One who is spiritually enlightened by an understanding of Christian Science knows that action belongs to the *now* and is uninhibited by the past or the future.

Sometimes the evidence may seem very persuasive that no action is possible. Perhaps endless obstacles seem to surround us and no opportunities for right activity are visible. Even after we have declared the truth of the effective *now*, error may still appear to make every effort to prevent any following action, suggesting it would be too small, too late, too much trouble, ineffective, dangerous, and so forth.

The smallest action that challenges this hindrance is powerful to lead us out of stagnation, opening new vistas of useful activity and opportunity. The writer has frequently experienced in times of frustration the liberating effect of casting aside lethargy and doing the small things at hand—completing a boring duty, comforting a friend, tidying the office desk, or even painting the garden gate. Is it ever right not to act? Yes, if our restraint is God-directed. Then this, too, is right action.

Every error is corrected by rejecting the supposed substance of its suggestions and accepting present perfection. Action proves conviction. We can see in the widow's action an emphatic rejection of the claim of lack and an acceptance of the affluence of man's sonship with God.

Mrs. Eddy sums up this God-given power to act in the *now*: "Faith in divine Love supplies the ever-present help and *now*, and gives the power to 'act in the living present.'"⁵

¹ Mark 12:43, 44; ² II Cor. 6:2; ³ *Science and Health with Key to the Scriptures*, p. 587; ⁴ I John 3:2; ⁵ *The First Church of Christ, Scientist, and Miscellany*, p. 12.

Entering by the Door

ELIZABETH E. SWEDER

In the parable of the good shepherd, Jesus proclaimed, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."¹

It is not through the man Jesus but rather through understanding and living the message of the Christ, Truth, which Jesus exemplified, that we are saved from sickness, sin, and mortality.

If we would enter by the door—that is, if we would find heaven, healing and harmony—we need to understand the nature of the Christ and acknowledge its healing power, turn to it in our thought and express it in our daily living. And we need to do this conscientiously and consistently.

Mrs. Eddy writes in *Science and Health*: "The Christian Scientist wisely shapes his course, and is honest and consistent in following the leadings of divine Mind. He must prove, through living as well as healing and teaching, that Christ's way is the only one by which mortals are radically saved from sin and sickness."²

The Christ is the healing power of God, present everywhere, embracing and enlightening us right now. It reveals to us the true nature of God as divine Life and Love and of man as God's wholly spiritual creation. Christ-power enables us to rise above false material beliefs and limitations. By uplifting our thought, the Christ comforts, redeems, regenerates, and heals.

How can we more effectively utilize the power of the Christ so that we may heal ourselves and others? Thoughtful study of the teachings of Christ Jesus and a genuine desire to follow his example are a continuing need. We can never be too familiar with the words of Jesus, and we can constantly pray to perceive the deeper spiritual meaning of each parable, lesson, and healing recorded in the New Testament. Then we can ask ourselves if we are thinking

and living consistently with the higher understanding of the Christ we are gaining. Living in accord with Jesus' teachings, we will more readily demonstrate the healing power of divine Love, and our spiritual growth will be continuous.

A Christ-enlightened consciousness is naturally expressed in harmonious relationships with others, in loving truly, impersonally, and constantly. When we are aware of our real, Christlike selfhood, we are not so easily deceived by the suggestions of evil. These would tempt us to believe unpleasant idiosyncrasies are part of our own or another's individuality; but any form of unchristian thinking is a denial of man's true identity. This kind of thinking stems from the supposititious resistance of matter, or mortal mind, to spirituality.

Remembering that in Christian Science our goal is to progress spiritually, we do well to consider whether we are trying to climb up "some other way." Jesus cautions us, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." He states clearly, "I am the door of the sheep," and then he explains, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."³

Mortal mind may suggest we can gain heaven some other way. This lying influence would lead us through a maze of material beliefs—health fads, medical opinions, sensual living, and other such detours. It would take us ever farther away from the door to real happiness, health, and harmony.

Evil—as a false belief—is often obvious in its attempt to impede, reverse, and destroy our good efforts. But it also suggests in more subtle ways that we can enjoy the benefits of Christian Science without going through the door—that is, without leaving all for Christ, but still compromising with matter and holding out willfully for our own way of doing things. The remedy for this kind of resistance to our spiritual progress is found in a firm stand against such suggestions and in unwavering support of the rules for living given us in the Ten Commandments and the Sermon on the Mount.

There is always a need for honest self-examination of our innermost thoughts and motives, and greater willingness to let go of self-will, egotism, pride, and a personal, material sense of ourselves and

others. In this way we cultivate the Christlike consciousness that enables us to heal. Mrs. Eddy says in *Science and Health*: "Few understand or adhere to Jesus' divine precepts for living and healing. Why? Because his precepts require the disciple to cut off the right hand and pluck out the right eye,—that is, to set aside even the most cherished beliefs and practices, to leave all for Christ."⁴

The ever-present healing and regenerative Christ dissolves resistance to spirituality. A sincere desire to progress spiritually opens our thought to the Christ, which uncovers and heals pockets of materiality that would seem to lodge deep in our thought. In reality our only consciousness is the reflection of the one Mind, God.

No barrier excludes a single individual from entering the door that leads to salvation. The Shepherd, divine Love, knows and ushers in each one of us. Dwelling in the kingdom of heaven, spiritual reality, we are saved from evil beliefs. We can enter this kingdom now by acknowledging, cherishing, and expressing the Christ, Truth.

¹ John 10:9; ² *Science and Health*, p. 458; ³ John 10:1, 7, 10; ⁴ *Science and Health*, p. 141.

SECURELY HELD

Because there couldn't have been
any escorting
into God's presence
of man,

who's there
where God is,

for man
there's no way out—

only endless unfolding
within Mind's holding.

CAROL CHAPIN LINDSEY

We have at least two options

After Daybreak

JOE ELLER

Daybreak—the first coming of the light of Truth, carrying the promise of healing. Perhaps we've been through a period of fear or despair or pain. And then we see the first clear glimpse of Truth, and we feel wonderful relief and healing. The day has dawned!

But what do we do after the day breaks? What is there beyond the first grand release from fear or illness or pain? What is there to do after we've achieved some great victory or goal in our human affairs?

When the sun rises and another day comes, most of us rise from bed and prepare to work. When the light of Truth dawns in consciousness and brings healing, we have at least two options. We can slow up in the work and prayer we've been doing because the worst of the pain is gone and we are satisfied with the human improvement. Or, rejoicing in the healing, we can commit ourselves with renewed dedication to taking the next step in what God has prepared for us.

Rededicating ourselves to God's demands testifies to a heart truly seeking the truth, rather than one buried in material belief. It is important to understand that the dawn of healing in Christian Science leads to further steps in understanding and demonstrating the truth of being.

The essence of daybreak is light, and light symbolizes God—the divine Mind creating and governing the universe. Man is God's idea, and man's life and activity exist completely within the light of Truth. There is no night in this relationship. And since God is All-in-all, there is no night without, for there is nothing beyond or outside of God. Mrs. Eddy writes in *Science and Health*: "Through divine Science, Spirit, God, unites understanding to eternal harmony. The calm and exalted thought or spiritual apprehen-

sion is at peace. Thus the dawn of ideas goes on, forming each successive stage of progress."¹

"The dawn of ideas" results in progressively deeper, more productive lives. But this light does not come solely to release us from human difficulties, though it surely does that. This light comes to reveal the true nature of God, and of man in God's image. In proportion as we are pure in our desire to stay with the light, we'll grow in our understanding and find happiness and satisfaction in spiritual growth and giving. Our inclination after the daybreak—either to relax with what we think we've gained materially or to take the next step under God's continuing direction—shows where we are mentally.

But what happens when the dawn, the spiritual light, simply isn't appearing? What happens when some physical or personal condition does not respond to truth?

We can always ask, "What are my desires in seeking this healing?"

Do we truly want to be better Christians in our family life and in our jobs? We will see the dawn—the release from pain or mortal discord—only as we desire to lose our sense of life in matter in order to follow in God's way. Mrs. Eddy says, "Prayer means that we desire to walk and will walk in the light so far as we receive it, even though with bleeding footsteps, and that waiting patiently on the Lord, we will leave our real desires to be rewarded by Him."²

If daybreak represents the coming of the light of Truth, then this light surely appears to the heart yearning for Truth rather than the one distracted by desires for a better life in matter.

There was a day recently when I was feeling pain. It happened at work (I'm a teacher), and the pain was only one of several things bothering me (one or two of my students were misbehaving, the work we were doing wasn't going well, and so on). I seemed to be buried in the sense of living and struggling in matter.

At that moment, however, the light of Truth dawned on me. I saw it didn't matter that there seemed to be pain and that the day wasn't going well, for this was only the belief of a mortal in a mortal situation. And this was not I. I remembered my immortal being, in God, untouched by mortality. I understood, further, that each day's activity was the unfolding of God's goodness. I was not identifying myself as a mortal in pain, but I was responding morally and

spiritually to God's revelation of Himself in terms of the effort and love and thought I was putting forth to help my students.

As soon as I realized that the pure desire to help the students told much more about me at any moment than did pain and struggle, the pain left. And soon after, there was marked improvement in the school activity.

When challenges present themselves, our question should not be, "When will the dawn come?" Instead, we should ask, "What is God doing, here, at this moment?" and, "How can I better purify my desires in this situation?" As we ask these things, we show our willingness to receive the very light that brings healing. "Blessed are the pure in heart: for they shall see God,"³ Christ Jesus said.

In the Bible we read of Jacob's night of struggle with the mortal sense of himself and of the appearance of a healing angel. Mrs. Eddy writes of this event: "Then said the spiritual evangel: 'Let me go, for the day breaketh;' that is, the light of Truth and Love dawns upon thee. But the patriarch, perceiving his error and his need of help, did not loosen his hold upon this glorious light until his nature was transformed."⁴

As we seek to work on after the dawn of healing, we find wonderful things happening. Spiritual joy replaces grabbiness and crabbiness, a true willingness to work supersedes foot-dragging, and unselfish, spiritual affection takes the place of selfish, tit-for-tat relations with others. Not only do we find we have healthier bodies and happier, more harmonious living but, most important, we attain transformed natures—natures more in keeping with Christ.

¹ *Science and Health*, p. 506; ² *ibid.*, p. 10; ³ Matt. 5:8; ⁴ *Science and Health*, p. 308.

*Bless the Lord, O my soul: and all that is within me,
bless his holy name. . . . Who forgiveth all
thine iniquities; who healeth all thy diseases.*

Psalms 103:1, 3

Mother Love— A Spiritual View

FRANCES STEVENS STUART

When a mother turns to God in prayer for guidance and proper judgment, her role as a comforter and an educator becomes progressively supportive. She finds it liberating to place her child's welfare above fears, personal attachments, and personal plans. Her reliance on divine Spirit also frees her child from the effects of fear and opens the way for Christly affection to influence and bless them both.

This mother is not the one about whom Mrs. Eddy writes: "If a child is exposed to contagion or infection, the mother is frightened and says, 'My child will be sick.' The law of mortal mind and her own fears govern her child more than the child's mind governs itself, and they produce the very results which might have been prevented through the opposite understanding. Then it is believed that exposure to the contagion wrought the mischief."¹

The mother who comforts her child "through the opposite understanding"—her awareness of the spiritual perfection and unity of God and man—realizes the preventive power of divine Truth and trusts it. She supports her child's demonstration of true selfhood the best she can. She recognizes this selfhood to be a spiritual entity in God's wholly spiritual creation instead of a physical personality subject to happenstance and finite inheritances of the flesh. She aligns her care for her child with an understanding of God as Principle and follows His leadings. Her maternal affection, therefore, becomes unchanging in its stability and purpose. It has a lasting influence for good on the child as well as on herself.

In *Science and Health*, against the marginal heading "Permanent affection," Mrs. Eddy writes: "A mother's affection cannot be weaned from her child, because the mother-love includes purity and constancy, both of which are immortal. Therefore maternal affection lives on under whatever difficulties."²

The biblical account of the woman of Shunem is an ideal illustration of scientific motherly conduct in what appeared to be a hopeless situation. The difficulty to be healed was a lifeless child. The woman knew that Elisha was a holy man of God, and she went to him to restore her son.

To the inquiry of Elisha's servant, "Is it well with thee? is it well with thy husband? is it well with the child?" the Shunammite mother replied, "It is well."³ Her conduct exemplified the affirmative prayer of true motherhood. She was expressing the immortal qualities of purity and constancy essential to mother love.

The Shunammite mother's affection for her son that led her to declare "It is well" couldn't be weaned from her child through fear or sympathy with physical laws. Even the evidence of death didn't weaken her supportive affection. As she placed her child on Elisha's bed and shut the door to the room she had prepared in her home for the prophet, her trust in the power of God and in the prayers of the "holy man of God" must have first healed her own fears. Surely the Christly qualities of purity and constancy had strengthened her assurance of the child's indestructible, eternal life before she called on Elisha. Her steadfast trust in God's omnipotence was a model of faith, as defined in the book of Hebrews, "the substance of things hoped for, the evidence of things not seen."⁴

Mrs. Eddy cherished the support of her mother, Abigail Ambrose Baker. Mrs. Baker's sustaining influence must have contributed to Mrs. Eddy's understanding of motherly love. Her writings express a higher sense of mother love than the world generally knows. They enrich the mother-child relationship, freeing it from the penury of fear and personal dependence.

When Mrs. Eddy's young son was taken from her because of her invalidism and her dependence on others, she experienced a mother's worries and yearnings. She later learned from spiritual insight that Deity is Father-Mother God—the tender, always-caring, divinely supportive Parent of all. The overcoming of a limited sense of mother love accompanied the task of spiritually nurturing those, in many parts of the world, who sought and would seek Truth through the revelation of Christian Science.

In her earlier years, disturbed by some of the stern theological teachings of her day, Mrs. Eddy became ill with a fever. In retro-

spect, she tenderly spoke of her mother: "My mother, as she bathed my burning temples, bade me lean on God's love, which would give me rest, if I went to Him in prayer, as I was wont to do, seeking His guidance. I prayed; and a soft glow of ineffable joy came over me. The fever was gone, and I rose and dressed myself, in a normal condition of health. Mother saw this, and was glad."⁵

During a flu epidemic a Christian Science practitioner was called by a mother whose little boy had become ill with a fever. The mother said she was afraid her own fear would harm her child. She referred to Mrs. Eddy's statement—the first from *Science and Health* quoted in this article—as a basis for her concern.

The practitioner spoke about the Shunammite mother's supportive assurance and called attention to the second reference from *Science and Health* quoted above. The difference in motherly behavior and its effects was easily seen by comparing the two statements. It was like laying a straight stick beside a crooked one. Immediately the mother was relieved. She saw that the first statement was corrective—it showed her what not to do if she wanted to help her child. When she called the practitioner later, she had been healed of fear. The mother said she had realized her supportive role and had been helped to see that Love, not fear, was real and in control. Her little boy was better. In the morning she reported with much gratitude that her child was eating and playing normally.

How comforting it is for mothers to know that affection reflecting divine Love gives them mastery over motherly concerns that are based on fear. Mothers can be strengthened by the biblical affirmation of their God-derived ability to overcome the false prophets of this world. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."⁶

Derived from and supported by divine Principle and Love, maternal affection and its influence for good live on. They sustain mother and child, enabling a mother to say, "It is well," and know it.

¹ *Science and Health*, p. 154; ² *ibid.*, p. 60; ³ II Kings 4:26; ⁴ Heb. 11:1;

⁵ *Retrospection and Introspection*, p. 13; ⁶ I John 4:4.

Sunday School, Monday School

CAROLYN A. TUCHER

When our children were small, I was asked to teach a class of preschoolers in the Sunday School of our branch church. I loved the assignment, no part of it more than sharing favorite Bible stories with the children. The youngsters learned eagerly about Abraham, David, and Paul. We studied Jonah, who learned to obey God, and Daniel, who proved it is not food that makes us strong.

Suddenly, it dawned on me that the lessons prepared with such enthusiasm for my Sunday School class could be shared with our own children. Why not study those lessons together at home? Why leave Bible study for Sundays? Why not on Mondays, too?

I wanted the children to become familiar with the Bible as a daily guide, to know it well, and to learn to trust its directions. A spiritual sense of the Bible's message opens the way to understanding the healing power of Christian Science. In Mrs. Eddy's words, the first tenet of Christian Science reads: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."¹

I began to think about the value of having a Bible study time with the children each morning. "A mother is the strongest educator, either for or against crime,"² Mrs. Eddy writes in *Science and Health*. The words "A mother is the strongest educator" took hold in my thought. How could I, as a mother, provide the best possible education? Setting an example would be part of it. Applying Christian Science to situations as they arose would be important. But studying our textbooks with the children would also have its place.

The children and I began with the very lessons I was using in the Sunday School class. Later, when they were in grade school, we studied Bible characters in some detail, particularly the patriarchs

and Christ Jesus. We shared ideas on how we might learn from them, applying the ageless truths their lives illustrated to the world of elementary school children. As the children's vocabulary increased, I began to read to them directly from the beautiful language of the King James Version—first Matthew, then the stirring book of Acts, and, later, parts of Genesis, Exodus, and I and II Samuel. A Bible atlas added perspective.

As the children progressed in school, they began to read to each other from the King James Version. They also took turns reading the testimonies in the extraordinary chapter, "Fruitage," which concludes *Science and Health*. Then each child, when he felt ready, began to read a section of the Lesson-Sermon from the *Christian Science Quarterly*. The lesson was a goal we had been moving toward; what a sense of achievement to be able to read it with understanding!

As for my fears that the vocabulary and concepts would prove too grown-up—these were quickly scattered. Mrs. Eddy recognized children's readiness for Christian Science when she wrote: "Christian Science is simple, and readily understood by the children; only the thought educated away from it finds it abstract or difficult to perceive. Its seeming abstraction is the mystery of godliness; and godliness is simple to the godly; but to the unspiritual, the ungodly, it is dark and difficult."³

Fathers, have you started to turn to the next article? Are you wondering what role there is for you? Many families read together from the Bible and *Science and Health* around the breakfast table. One father I know read a chapter of *A Child's Life of Mary Baker Eddy* by Ella H. Hay to his children each Saturday morning until the book was finished. In *Mary Baker Eddy: The Golden Days* Jewel Spangler Smaus writes of Mrs. Eddy's father, Mark Baker, "And each morning when the family assembled on benches, Mark took the great family Bible from its special stand and read a chapter aloud."⁴

Not all couples share the same religious background. Sometimes it's the mother who agrees to having the children attend the Christian Science Sunday School with their father. The importance of the father's role in such instances is especially clear. In some cases, families no longer live together; yet divorce should not cancel the

responsibility of either parent in the spiritual education of the children.

Whether father or mother, one is frequently asked puzzling questions about Bible passages. Here *Science and Health* is an invaluable resource. With the aid of a Concordance, a parent can pursue a point through the pages of the textbook until an answer meaningful to the child is found.

In picking the appropriate passages to share with their children, parents can readily trust their own inspiration. Seldom will they overestimate a child's interest. Neither genealogy tables nor gruesome battles would be meaningful to most children. Nevertheless, too heavy a hand in editing would turn the Bible's vibrant figures into bland and unreal men and women, far removed from a child's experience. A story unsuitable at one time might be just right later on.

And do good intentions ever go astray? It is all too easy for the day's events—school, sports, friends, and homework—to crowd out Bible study. Resolve needs to be bolstered up when distractions interfere.

Opposition from one of the children could also spoil a family's Bible reading. Sometimes the parent only has to be certain himself that it is right for the child to do what he has been asked to do. Clear thinking about the child and the purpose of the shared reading often silences the grumbling. There are times, however, when a new course is called for.

At one point, one of our children complained repeatedly about our Bible study. His father invited the child to join him in reading a portion of the Lesson-Sermon before the rest of us were awake. The child, although he had never been an early riser, accepted his father's invitation with alacrity. As an added blessing, their mornings together strengthened the bond of friendship between them.

In teaching children the things of God, Spirit, it helps to remember we do not need to introduce them to God. The child already knows his heavenly Father. Often parents find that a child, with natural purity and love for God, sees Truth more clearly than his elders! It is hardly surprising, then, that in family Bible study a child will have insights to share. Before long, a parent finds himself admitting that the teacher is gaining as much as the pupils.

Precociousness is not the intent; intellectualism tends to cloud rather than reveal. Parents can, by keeping thought on the purpose of the family's study, keep it from wandering off into byways of smugness and self-satisfaction.

Learning together the stories of patriarchs and prophets and reading the accounts of Christ Jesus' teachings and healings bring rich rewards. The men and women of the Bible become friends and companions; *Science and Health* becomes a staff on which to lean. Children learn to rely on the Bible as their "sufficient guide." Parents learn to trust. Not surprisingly, the Bible said it well long ago: "Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live."⁵

¹ *Science and Health*, p. 497; ² *ibid.*, p. 236; ³ *Miscellaneous Writings*, pp. 53-54; ⁴ *Mary Baker Eddy: The Golden Days* (Boston: The Christian Science Publishing Society, 1966), p. 41; ⁵ Prov. 4:1-4.

Meeting the Family's Needs

HELEN B. CHILDS

Elisha's spring outside the ancient city of Jericho has provided water steadily for many thousands of years. Whether the demand is a handful of water to cool a single face or a trenchful to irrigate a large garden, it has always given a bountiful supply.

So it is with the inexhaustible nature of God's giving. Whether the need is that of a dependent babe or a retired pensioner, of a teen-ager or a father responsible for a growing family, the supply God gives is sufficient for each of us. Each one can find a message of God's perpetual goodness in the biblical account of the provision

made for Jehoiachin, king of Judah, by the king of Babylon: "And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life."¹

What is our part in demonstrating this sufficiency? What will meet our needs? After referring to some of the healing effects of Christian Science, Mrs. Eddy writes, "All this is accomplished by the grace of God,—the effect of God *understood*."² Man, the idea of God, is the emanation of all that God is. As we draw closer and closer to God, He becomes the All of our being. We understand the unity of God and man—their spiritual agreement, or the oneness of Principle and its idea.

We find, then, that we have all we need—not as money or things but as spiritual *good*, the precious evidence of God's grace. Divine Love is ever present and omniscient. Love's effect always appears in an appropriate way. If there is a need for a home, we can see home expressed. If the need is for transportation, we can have it in one form or another. Whatever the need, whether it is food or friends, we can receive an answer—God's goodness appearing in abundance.

As we reason from the standpoint of spiritual existence, we understand our basis to be the divine Mind. Then we see what appears as a human need yield to the divine fact that God is expressing Himself and that as His ideas we express His perfect being, in which there can be no lack. Mrs. Eddy tells us, "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul."³

We can all find ourselves at one with the inexhaustible source of infinite good. That the allness of God is the law of supply for every member of the family Christ Jesus demonstrated when he fed the multitude with a few loaves and fishes. In *Science and Health* Mrs. Eddy explains the basis of this: "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God."⁴

Consider how our recognition of our spiritual relationship to God helps us as parents! Understanding that God is the Father of each one of us helps free the breadwinner from the heavy burden of personal responsibility for the family. Understanding that God is the Mother

of each one of us helps lighten the load of false responsibility for another's well-being.

When our children were growing up, my husband and I felt the need for additional income for their education. How to cope? Should I go back into the business world? A second paycheck would come in mighty handy!

We prayed for the solution, for the spiritual ideas that would point the way. We pondered our textbooks, the Bible and *Science and Health*. We knew that supply unfailingly meets demand. I thought how the sun supplies the energy for each ray. No ray depends upon another for its existence. No ray has to support another. So divine Love is the source of good for each of its ideas; Spirit supplies all.

Each new idea, as it appears, is complete. It brings with it its own vitality, its own expression of life and intelligence. So it brings its own supply by spiritual reflection as a perfect expression of the infinite All, God.

Soon a way was found to utilize our assets to better advantage. This brought in additional income, enough to pay college costs for one child for a whole year. This revenue-producing project lasted year after year until the youngest one had finished school.

Each parent can be free from the burden of heavy responsibility. Each member of the family can demonstrate supply and claim his or her own Christly heritage. Our inheritance from God is our understanding of man's inherent oneness with Him. This heritage includes His beauty and bounty. Christ Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."⁵

As father, mother, and children grow in spiritual understanding, they experience increasing proof of God's grace. Restrictive budgets and dwindling funds need not be part of our experience. Supply cannot be pigeonholed or limited when we understand that God is the substance of all. For everyone in the family has "a continual allowance given him of the king, a daily rate for every day, all the days of his life."

¹ II Kings 25:30; ² *Christian Science versus Pantheism*, p. 10; ³ *Science and Health*, p. 269; ⁴ *ibid.*, p. 507; ⁵ Luke 12:32.

Leaving the Nest

HELEN R. CONROYD

Parent birds devote much of their time to protecting, feeding, and caring for their fledglings until the time comes for the young birds to leave the nest. The eager ones, with great fluttering, take off on their own. But what if there should be a reluctant one? What happens to him? He is gently, but firmly, pushed from the nest.

I used to think that was an act of cruelty. But it isn't; and most often it isn't cruel even in our family experience. It is not wisdom for parents to hold on possessively to their children, nor for children to cling to their parents into adulthood. Nor for wives to be dependent on their husbands or husbands on their wives. There is one Father, one Mother, one actual source on which we depend: God.

To be our brother's keeper does not mean to keep family members bound to us. In cutting the ties that bind too tightly, that limit individual progress, we do not sever our relationships. Rather we grow closer to our Father-Mother God, and so even closer to one another within the family circle.

If the one leaving home is motivated by divine Principle, his action is not a sudden desertion of the nest, a flinging aside of home relationships. Rather it points to man's divine relationship with Love, God, to everyone's dependence on God alone.

Didn't Christ Jesus indicate this relationship when he was told his mother and brothers wanted to see him? He said, "My mother and my brethren are these which hear the word of God, and do it."¹

We show our trust in Mind's ever-present care when we loose those dear to us. The Bible tells us, "Now are we the sons of God."² All of us are children of the same Father, the same Mother.

To push those close to us out from the nest, from a state of human dependency, is not to abandon them but to abandon a personal sense of them. Speaking of a growing sense of God, Mrs. Eddy says, "This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea,—as one Father with His universal family, held in the gospel of Love."³

We all need to reach the point where we are able to feel as Jesus did when he knew he and his followers had to part. "Behold," he told them, "the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me."⁴

The Father is always with each one of us, so no one need feel he's alone, shut out, or left behind. We need always to care about and for those nearest us (and to let them know we care). But we don't need to hover over them perpetually, whether, according to time's calendar, they are very young or very old. When we have the faith to place the responsibility of those close to us in the hands of the Father—where it belongs—we are working the works of God: we are being not only trustful but trustworthy. We are helping each one concerned to establish a greater sense of his or her individual spiritual identity and relationship to our Father-Mother. And we can know with absolute certainty that having done this, we have done Mind's will.

Children who have a firm spiritual foundation in Christian Science will not become lost in materiality or subject to irresistible temptation. Relying on the rock-firm foundation of the Christ, parents will not succumb to the belief that their children can ever be outside God's perfect control.

If we think our children will flounder without us to guide them, we need to enrich our consciousness with the childlike trust and understanding that are responsive to the Father's government of each one of us. Our fear for the welfare of our children may indicate that their concept of themselves is not as deeply in need of spiritualization as our concept—not just of them but of ourselves. Nevertheless, we are never in reality doubtful, fearful mortals

but immortal spiritual ideas reflecting God's infinite understanding and love.

When properly motivated, a young person's leaving of the nest is taking a step forward to work out his or her own salvation. It is not cutting family ties. This leaving can make us increasingly aware that we all "dwell in the house of the Lord for ever."⁵

¹ Luke 8:21; ² I John 3:2; ³ *Science and Health*, pp. 576-577; ⁴ John 16:32; ⁵ Ps. 23:6.

GARDEN NIGHT

Depth unto depth at that hour.

Outside the garden

the stars still whisper of cosmic things,
all unaware that they are being tossed
and juggled like toys.

The leaves rustle,

unsure of that final night's rumblings.

See, he arises,
The angry hour upon him;
his will, quite dumb now, has sped
into the garden rocks, where it will
gather silence and be still.

Strength is now the angel of his gloom.

Ah, see, he comes forth—

this is the first, the night's resurrection.
He comes forth,

and, Lord, what sorrows are lifted at thy
rising!

STEPHEN GOTTSCHALK



My True Friend

Without a parent, Mom or Dad,
it's not that good to be,
but God hears us and fills the gap
with love and unity.

He shows us how to love someone
when perhaps we don't agree;
and then we reap just what we've sown,
the product—harmony.

Sunday's not the only day
I ask God for His help.

In fact, He's never far away.

Those two books* on the shelf
explain and mean so much to me
and teach me many things,
like keeping peace within myself.

What happiness this brings!

Even though it seems sometimes
my friends don't want to share,
I trust in God, my best, true friend,
because He's always there!

ROBERT COLLURA

* the Bible, and *Science and Health* by Mrs. Eddy.

Editorials



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NAOMI PRICE
Associate Editor

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Constancy Rather than Tendency

Because man is created in the image of God, divine Principle, man's expression of perfection is constant. True being is invariable. It is steadfastly illustrative of good. Man's actions and thoughts never waver—never drift. Genuine individual consciousness moves neither toward perfection nor away from it but is forever at the point of perfection.

Christian Science teaches how an understanding of these facts can profoundly bless and fully heal unstable human propensities or tendencies. Those that are good are steadied while others dissolve. From the human point of view, people drift toward good or bad, are pulled toward right or wrong, tend to be influenced by true and false. Such tendencies illustrate the inherent instability of mortal mind. The very nature of mortal mind lacks stability, because it rests upon the false belief that consciousness is personal, based in a brain and subject to hereditary and environmental elements.

God, divine Principle, is infinite, absolute, and unchangeable. A wholehearted and understanding acceptance of this fact and of the implications it holds for man lifts our lives above capricious materialism. In a practical way, we see the effect of this healing power as good in our lives—first perhaps an inclination, then a constant. The Bible records, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."¹

When our tendency toward good grows out of a solid realization of God's allness, we are closer to a firm and progressive course. But when our tendencies merely rest upon elements of the human mind, there is no guarantee of stability and permanent progress.

These points can be useful to a parent in protecting children from the subtle development of unnecessary human tendencies.

A dentist may speak of a child's "cavity-prone years." But no law demands susceptibility to cavities. The tendency toward this ailment rests fully upon a general acceptance in human thought, reinforced and supported by belief. It has insufficient strength to stand upon its own merits. God's law checks this erring tendency.

There are other so-called tendencies and propensities that ought to be challenged rather than submitted to. For instance, the suggestion that some children tend to be accident-prone. That one child tends to be unduly shy while another has propensities toward hyperactivity or a nosebleed, or is inclined to pout or take cold.

The subtle danger here is the perpetuation of such difficulties because they are considered unavoidable as a part of child development. But those who look to Christian Science for healing realize that there are effective truths which, when faithfully applied, are preventative. The truth eliminates what might later have become pronounced or acute. Parents can effectively challenge the whole lie that the child must suffer unfortunate general tendencies sometimes attributed to youth. Inevitably the healing truths that check such errors begin with the basic relationship each individual has with God. Under His care man's joy, health, safety, goodness, are constant. They cannot ebb and flow, or drift toward or away from perfection. Principle and its creation are unchanging.

Certain propensities are considered to be inherited. If one accepted man's parentage to be material, this would seem to be a reasonable theory. If man originated mentally and physically as the product of a material function, then he might be expected to act in large measure consistent with a line of parental history. But the facts are quite the opposite. Man is born of Truth and Love. His true Father-Mother is God alone. Man's thought and action are entirely consistent with his one eternal Parent—because his action is an expression of that Parent. Human tendencies must give way to the constancy of good that is true of God and His creation and thus an inevitable realization for each one of us.

Parents who pray for their children will also want to claim for themselves full freedom from any so-called parental tendencies. (It's been said in jest that even insanity is inherited. Parents get it

from their children!) The individual who is consciously expressing the one true Parent has no propensity to react toward a child or ignore his needs. Instead he responds with firmness and love. He is not prone to be afraid for the child or feel burdened by personal responsibility when he trusts the child to God. The parent-child relationship truly can express obedience, responsiveness, and goodness. Based on the truth of God's parenthood, these are more than tendencies. They are constants.

When we accept, even passively or tacitly, various false tendencies for parent or child, we are granting power to these errors. We are accepting as valid, or at least unavoidable, the presence and power of something less than the Christ, the true idea of God. It is the human mind itself that is prone to accept such limitations. Mary Baker Eddy pinpoints the fundamental error that must be overcome: "We are prone to believe either in more than one Supreme Ruler or in some power less than God."²

Both parents and children can leave the changeable basis of uncertain material existence and can daily, prayerfully affirm man's exact, steadfast, and unswerving relationship to God. This approach eliminates false or limited inclinations and reveals the permanency of good.

NATHAN A. TALBOT

¹ James 1:17; ² *Science and Health with Key to the Scriptures*, p. 203.

Teaching the Nothingness of Evil

That is wrong, this is right. That is error, this is truth. Unless children are taught to distinguish between good and evil, they are ill equipped for living in a world that is, according to human belief, partly mortal, or material, and partly immortal, or spiritual. At this stage in the development of human thought it is not enough to know only the nature of God, even though God and His universe are all that really exist. Children as well as adults need to be alert to the claims of false, mortal belief so that they can resist them, prove their nothingness, and be protected from the unhappiness and discord such claims may otherwise generate.

Human parents are fulfilling a natural role and an important responsibility when they teach their children not only the absolute truth of the allness of good but the name and nature of evil—the falsity of that which claims to exist as the opposite of good. This education can begin at earliest stages of babyhood as a normal sequence to the prayerful preparation the parents have already done before the birth occurred.

During the prenatal months, if the parents are students of Christian Science, they have been learning to identify the coming child as an individual, perfect, spiritual idea of God, divine Principle, the only creator. They will have endeavored to detach their thought from the claims of matter so that the infant will neither suffer nor cause suffering. They will have specifically denied world beliefs concerning human birth and existence so that not only will the birth be harmonious but the development of the child will be progressively expansive and healthy.

These basic lessons of the true nature of being and the nothingness of the claims of mortality should continue to bless both parents and children and develop in the thought of the younger members of the family in terms that will be comprehensible and helpful to them.

In the course of this teaching, the naming of evil, even though evil is nothing, will be unavoidable. Mrs. Eddy writes, "To teach the truth of life without using the word death, the suppositional opposite of life, were as impossible as to define truth and not name its opposite, error." And she continues farther on: "The tender mother, guided by love, faithful to her instincts, and adhering to the imperative rules of Science, asks herself: Can I teach my child the correct numeration of numbers and never name a cipher? Knowing that she cannot do this in mathematics, she should know that it cannot be done in metaphysics, and so she should definitely name the error, uncover it, and teach truth scientifically."¹

A cipher is a zero—a symbol indicating the absence of substance, entity, or truth. Wise parents who open their children's eyes to the power and presence of God, good, of Life, Truth, and Love, will not omit to alert them also to the nothingness that calls itself evil—death, immorality, fear, and hatred. But they will do this with love on the basis of evil's illusive nature, showing them the futility of identifying themselves or others with it.

For anyone to count evil as something—for parents to identify their children with it, to dignify and magnify it in their thought through angry or wearisome reproaches, or by making them fear it by threatening painful consequences—is unscientific. Though named in teaching mathematics or metaphysics, a cipher or an evil is never more than nothing and can only be correctly introduced as nothing. Though identified by name, it should be proved to be nothing by knowing it to be nothing. Mrs. Eddy writes in *Science and Health*, "To put down the claim of sin, you must detect it, remove the mask, point out the illusion, and thus get the victory over sin and so prove its unreality."² A parent can follow this directive only by reflecting in some measure the Christly consciousness, convinced not only of God's, Truth's, allness but also of error's nothingness.

The illusive nature of evil was always apparent to Christ Jesus. He identified it, pointed out its falsity to those who were deceived by it, and showed how to deal with it, but he did not attack it as reality. In his parable of the tares and the wheat, he told of the field in which only good seed had been sown. When tares grew among the wheat, the householder calmly explained, "An enemy hath done this."³ Then he directed careful handling of the situation so that the young and fragile wheat would not be damaged in a hasty uprooting of the tares.

Parents can do much to help their children cultivate their natural ability to know right from wrong. But in teaching them there is need to express the tender affection of Christ as well as strict respect for truth, if they are to be protected from the upheaval of being alerted to the claims of evil. None should be better equipped to teach them than the parents who love them, desire only their good, and have proved in some measure the practical, healing application of Mrs. Eddy's words, "A little more grace, a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated, would restore the right action of the mental mechanism, and make manifest the movement of body and soul in accord with God."⁴

NAOMI PRICE

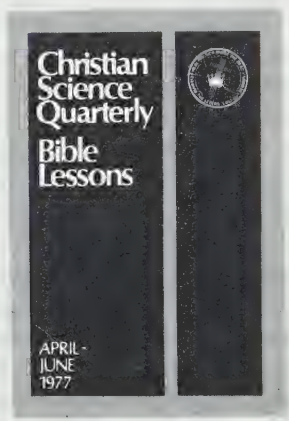
¹ *The First Church of Christ, Scientist, and Miscellany*, p. 235; ² *Science and Health*, p. 447; ³ Matt. 13:28; ⁴ *Miscellaneous Writings*, p. 354.

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Testimonies of Christian Science Healing

“ ‘Glorify God in your body, and in your spirit, which are God’s’ (St. Paul). Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, ‘who healeth all thy diseases’ (Psalm 103:3)” (*Manual of The Mother Church* by Mary Baker Eddy, Art. VIII, Sect. 24).

Space does not permit me to tell of all the many healings I have had in Christian Science. It is with much joy that I share the following. Some years ago I visited an experienced student of Christian Science once a week. She read many interesting and healing articles to me from the Christian Science literature. I found that these visits, together with my own study, brought about steady growth in my understanding of Christian Science.

Whilst sharing these lovely truths with my friend, I was healed of a serious malady of the jawbone. This condition had persisted for several years, and in spite of much dental treatment and minor surgery on the jawbone, I suffered much pain and distress. One day as I was preparing to visit my friend, my husband remarked that my face was badly swollen, and he added, “Surely you can’t go like that! Whatever will your friend say?” I replied, “She won’t even notice.” And she did not, for on my way to her home I was conscious of God’s great love for His child. I also knew that the truths I was going to learn would eventually heal me. Those truths did not “eventually” heal me. I was wonderfully and permanently healed, then and there, before I reached her home.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

I had another healing, this time in my home. It was of complications attending the birth of my last child. I was at an age considered unsafe for childbearing and was confronted with many alarming medical predictions. But with the help of a Christian Science practitioner these were proved groundless, and mother and child came through the birth intact and well. The child is now an eight-year-old and a pupil in the Christian Science Sunday School.

Other healings we have had include a severe case of jaundice; within one week, the child ate normally without any sign of having been ill. Asthma, bronchitis, and influenza, and so-called children's diseases were also healed through prayer. Many other fine demonstrations have been made by our reliance upon Christian Science and realization of God's unfailing love for His children.

I am especially grateful for the wonderful truths I learn each day, and the joy of becoming more and more acquainted with our Father-Mother God.

My love for Christ Jesus and his teachings knows no bounds, and my gratitude for the gift to mankind of *Science and Health with Key to the Scriptures* by Mrs. Eddy grows daily.

(Mrs.) THERESA M. A. PURVES
Benoni, Transvaal, Republic of South Africa



My family were quite skeptical when I became interested in Christian Science when I was fifteen years old. In fact, even the family that introduced me to Christian Science were doubtful of my interest, wondering whether it was genuine or an offspring of my interest in their lovely daughter. Soon I had a chance to sift such questioning for myself. That friend, the daughter, helped me each day for several days to see the truth of man's spiritual birthright to perfection. She shared with me portions of the Bible and of *Science and Health* by Mrs. Eddy. A severe infection that covered parts of both feet and legs was healed through this study of Christian Science.

Not long after, while I was working with my father and brother, I stepped on a nail that went through my foot. I was given no choice as to what I wanted to do. Steaming hot water with a com-

mon home remedy was applied to the injured foot. Though I found no relief from the pain, my family's concern was lessened. The next day while I was working at the same construction site a similar accident happened. As I was alone this time, I told no one. I wanted to rely on Christian Science alone. Due to the previous day's accident, my limping attracted little attention. This time I persevered in prayer, pleading man's eternal unity with God, recognizing my nature and being as spiritual, not material. Relief came. The next day both wounds had been healed.

My mom and dad did just about everything that a son could ask for in terms of loving, caring, and guiding. Still a variety of known and unknown influences produced in me great doubt about my own worth. One thing in particular, though, struck a responsive chord. My parents had a quiet but abiding faith in a benevolent, heavenly Father. In due time, I naturally accepted Christian Science, which gave me scientific proof and logical reason for spiritual conviction and trust.

About five years ago I faced several severe challenges, all in rapid succession. I feared for my well-being and questioned my ability to meet the many demands. At one point all looked hopeless. I called a Christian Science practitioner for treatment. During the next three days I felt I was beginning to live all over again. I saw more clearly than ever before that God is Love, and that Love never stops loving. Nor could man do anything that would stop that love. Then I saw myself spiritually as a child of God. It did not stop there. I saw all with whom I came into contact or thought of in that same embrace of divine Love. A very important project I had been unable to carry out in three months, I was now able to complete in less than a week. A natural affection for others grew. Even now I am still learning from that healing. That Christian Science enables me to know myself even as God knows me and to know others that way is wonderful. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13:12).

From childhood I learned to love Christ Jesus. But he and his wonderful lifework seemed far removed from my own experiences. Christian Science introduced me to the Master and opened the Bible so that it has become a constant guide and companion. All

I really know of Mrs. Eddy I have learned from *Science and Health* and her other writings. What a generous, brave, and fine woman! I see her as a prophet and revelator of Truth.

MICHAEL D. RISSLER
Tallahassee, Florida



More than fifty years ago I joined The Mother Church. I had been studying Christian Science for several years and had accepted its teachings as the way of life our Master, Christ Jesus, taught.

My family and I had many proofs of God's healing and sustaining power during my busy years as wife, mother, and office worker. There were healings of headaches, colds, influenza, a broken bone and sprains, so-called childhood diseases, and also of bad temper and willfulness. Space will not permit me to tell of all the healings and help I have received through the years, but I would like to mention some healings which seemed outstanding to me.

One day our younger son, then a freshman in high school, was accused of stealing at school. The principal phoned me that evening to tell me that a purse with a ten-dollar bill in it had been stolen and that he had reason to suspect our son had taken it. He asked me to go through the boy's clothing and school books to search for the money, and to question him carefully. I did this, and our son did not seem to know what I was talking about. My husband was away at work, and, realizing the seriousness of this charge, I turned to Hymn No. 382 in the *Christian Science Hymnal* and prayed faithfully to realize the full import of its message for us, our son, and for the whole school. The second stanza had special meaning for me:

Thou art Truth's honest child,
Of pure and sinless heart;
Thou treadest undefiled
In Christly paths apart.

When morning came the principal called to tell me to deliver the boy to his office before classes began, but he added that I could not come in with him. I was to telephone the principal

when I reached my office downtown. I did this, confident that the boy was innocent and that Truth would take care of him. When I called the principal he said that our son was in his office but would not be questioned. Another boy had just walked in with the purse and money and had confessed. How grateful we were!

Two years ago, during a time of great trial, I became quite ill. This illness was not medically diagnosed, but the condition included sleeplessness, nervousness, loss of weight, and symptoms of a heart condition which were painful and frightening. I felt at times that I might pass on. I kept in touch with a Christian Science practitioner for several months and finally went for a short stay at a sanatorium for Christian Scientists. I turned often to Mrs. Eddy's account of her healing in *Science and Health* on page 108. The first portion of the sentence reads, "When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in divine Science: that all real being is in God, the divine Mind, and that Life, Truth, and Love are all-powerful and ever-present." I came home refreshed; soon I was well. Mrs. Eddy's statement (*ibid.*, p. 66) "Trials are proofs of God's care" was proved in my experience, and now my life is on a diviner basis.

I am grateful to my mother for having started me in the study of Christian Science, for Christ Jesus, our Way-shower and example, and for Mrs. Eddy for her labor in sharing her wonderful revelation with the world. I am grateful for class instruction and for the joy of having served in a branch church and a Christian Science Society at different times.

(Mrs.) NOVELLA M. BIGBY
Eastland, Texas



In 1965 I was introduced to Christian Science. I loved what I learned of Science so much that after one more visit to an orthodox church, in which I had been a lifelong member, I embraced this new religion. I felt it held answers that no other religion could give me.

I had relationship problems to work out, and the situation seemed

so bad, I wondered how I could bear it. Through turning to God, I found the problems were solved. My husband's job improved greatly when I first began to study Christian Science. Later, his pay was on a straight commission basis, and he received only a few dollars a week for a period. We had to borrow continually in order to buy food.

It was at this time that I was in the process of joining The Mother Church. My husband quit his job and began to look for other work. I had a Christian Science practitioner praying for me in this situation, and my husband went frequently to a Christian Science Reading Room to study. When I received my letter of notice of my membership in The Mother Church, I had a deep feeling of gratitude for Christian Science. The religious article in *The Christian Science Monitor* that day was on the subject of gratitude. On the same day my husband was called for a steady, well-paying job.

During the first two years of my study of Christian Science, our two daughters had many healings. Very early in my study the older girl was healed of tonsillitis in one prayerful treatment, after I called a Christian Science practitioner. Before we became interested in Christian Science, we had made plans to have her tonsils removed, as she had so much trouble. The practitioner asked me to throw away the medicine I was giving the child, and the healing came the same day.

In 1971 I found I was expecting a third child. At this time there was much talk about zero population growth and abortion. My husband and I had mixed feelings about the coming of this child, and I was deeply depressed. A Christian Science practitioner was engaged to pray for me. I tried to be obedient, and studied the Bible and all Mrs. Eddy writes on creation. The child came six weeks early.

Before the birth, while in the hospital, I knew very strongly that I must pray aright. All the inspiration from the study I had done was there for me to draw on. I thought of the Shunammite in the Bible (see II Kings 4:8-37) and knew, as that woman knew, that God did not give any good thing only to take it away again later.

After the child was born, the nurses told me that she was very sick and could not breathe correctly, but I did not believe this for a second. I had my husband make two calls to the practitioner

who was supporting me. One call was made before the baby was born, and the second call was after the birth. A half hour after the second call the doctor was beaming and said, "She's all right now."

We weren't over the hurdle as yet, as she was still only a few pounds. The day before I was to go home, they put the baby under special lights because they said she had jaundice, and she was to remain in the hospital. As I stood and looked at her through a glass I thought, "Who are you believing? There is only one physician, and that is God." I immediately turned to God in prayer. It was plain that the child belonged with me. I called the practitioner and told her, "If I am to believe as a Christian Scientist that there is no matter, I cannot believe that the baby weighs few or many pounds. That's like checking her temperature to see if God's doing His work." So, with my husband's permission, I signed the baby out of the hospital the next morning. With the practitioner's continued prayer, and my husband's support of my stand for spiritual healing, the baby attained her natural health and size in the next two weeks.

My Christian Science teacher told me I would learn much from my baby daughter, and he was right. She's loved by all, and our life has been supplied more abundantly since she has been with us. She is now five years old.

One evening last year I had a severe headache. I was convinced I would have to have a long study time with the Bible and with *Science and Health* by Mrs. Eddy. My little daughter called me into her room and asked, "Mother, why are you listening to error?" Then she proceeded to say that she would tell me about God. She was very quiet. I felt she was praying. All the pressure lifted from me, and I was completely free.

I am grateful to God for Christian Science, and for membership in a branch church where I have had many opportunities to grow through committee work. (Selling ads for *The Christian Science Monitor* has taught me many lessons in prayer too.) My whole life changed for the better when I began to take each of these steps, but the biggest step was class instruction.

(Mrs.) DARLENE LEE GUERNSEY
Wauwatosa, Wisconsin

“For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not” wrote Paul to the Corinthians (II Cor. 8:12). In praying to be healed of a painful condition of asthma that caused extreme difficulty in breathing I felt I had not enough spiritual understanding. But I did have a willing mind—a mind willing to turn unreservedly to the healing Christ and to reject suggestions that a change of climate or location would be helpful; a mind willing not to consider any material means for relief even through long periods of sleepless days and nights. I was willing to put myself completely in God’s care. Even when panic threatened to overwhelm me, I had no thought of giving up. My goal and my deepest desire was to be healed through Christian Science.

I was looking for something far greater than physical health; I was searching for a better understanding of God and my relationship to Him. To accomplish this I had the help of Christian Science practitioners at different times throughout this experience. As a result of this prayerful support I began to see that the physical problem was wrong thinking externalized and that the only thing that needed to be changed was my thought.

The asthma seemed a closed condition in which breath could not pass easily through the normal channels. It was pointed out that my thought could not be closed to the inspiration of God’s goodness. I could open it to the reality of my spiritual being as the beloved child of God. Actually, there was no material substance to be expelled. False beliefs of tension, turmoil, resentment, lack, and limitation characterized, for me, closed, restricted thought. These had to be expelled. The idea of keeping my thought open to the reality of spiritual being was of great importance in my healing. The false beliefs seemed to be very deep-seated, and there was a struggle to let them go.

At one time I became ill with pneumonia. My goal of spiritual healing had already been established. There was no turning from it. Instead, I turned to God more humbly than ever. “Are we benefited by praying? Yes, the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void,” Mrs. Eddy writes in *Science and Health* (p. 2). As

I claimed my identity as a spiritual idea, neither in nor of matter, the pneumonia was healed.

Signs of progress were appearing in the healing of the asthma as well. The practitioner was persistent in her insistence on the spiritual counter fact of every error that was uncovered in my thought. "The counter fact relative to any disease is required to cure it" (*Science and Health*, p. 233). Specific spiritual truths were applied to negate each suggestion of material sense. Pain, weakness, and weariness were countered with the fact that man, the image of God, is harmonious, strong, ever alert. Resentment, turmoil, and frustration were met with ideas of love, peace, and the acceptance of the orderly unfoldment of God's plan and purpose for me. I was using the spiritual understanding that was always present but which I once thought I had not, and for the first time in my life I became aware of an abiding sense of harmony. I began to relax and to let go of false responsibility. The level of my thought was rising, easily and naturally, as the heaviness of mortal misconceptions gave way to a more inspired view of spiritual existence.

When my husband passed on, I faced the challenge of going to work. At that time I still was unable to lie down to sleep at night and was getting very little rest. But I was learning more of God, trusting Him more to lead me one step at a time. I went to work and found my employment grew progressively better; my needs were amply met; and I was completely healed of the asthma.

This experience covered a period of ten years, but I have seen that it is never length of time that brings healing in Christian Science. It is changed thought accepting Truth as the only presence and activity. Mrs. Eddy states (*Science and Health*, p. 14): "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak 'as one having authority.'" I am deeply grateful for an increasing understanding of my relationship to God and for Christian Science, which is the healing truth of being.

(Mrs.) MARILYN MELLOR LEYDON
San Antonio, Texas

Words of Current Interest

Related to the Lesson-Sermon
for April 3, 1977, in the
CHRISTIAN SCIENCE QUARTERLY—
BIBLE LESSONS
Subject: Unreality

**The king of Israel, even the Lord,
is in the midst of thee (Zeph. 3:15)**

Even while a human monarch occupied the throne, God was acknowledged as the true king of Israel. See also Isaiah 44:6.

**It shall be said to Jerusalem, . . .
and to Zion (Zeph. 3:16)**

While technically Zion refers to the most ancient city heights, it is used here and in many other poetic passages in synonymous parallelism with Jerusalem.

**I will save her that halteth
(Zeph. 3:19)**

“To halt” in the King James Version regularly means “to limp.”

**I am the first, and I am the last
(Isa. 44:6)**

This statement was probably

written during Israel's exile in Babylon, when its independence and confidence had been swept away. It is a clear expression of the fact that, beyond national vicissitudes and all things human, God stands as eternal creator and cause.

**By their lies, and by their lightness
(Jer. 23:32)**

According to Holladay's lexicon, the Hebrew word translated “lightness” means “loose talk, boasting” and is derived from a verb meaning “to be insolent, undisciplined.”

**The sea arose When they had
rowed about five and twenty or
thirty furlongs (John 6:18, 19)**

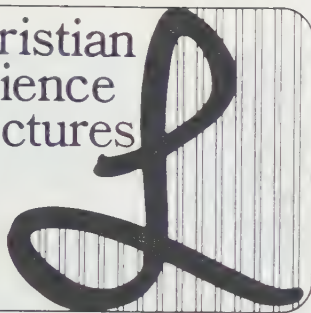
The Sea of Galilee is only about eight miles across at its widest point. The disciples had rowed to the middle of the lake, a furlong being about one eighth of a mile.

**In thy favour our horn shall be
exalted (Ps. 89:17)**

Elmer Leslie sees in this phrase “the figure of a victorious wild animal with head up,” while Holladay's lexicon cites it as symbolic of divine grace. “When God exalts the horn of an individual,” explains *The New Westminster Dictionary of the Bible*, “the meaning is that he confers great power and prosperity.”

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from “Science and Health with Key to the Scriptures” by Mary Baker Eddy.

Christian Science Lectures



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

CORNWALL—Heamoor/Penzance (Society, Penzance): School Hall, Heamoor School, Penzance, 7.30 p.m., Tues., Apr. 19. "God Is Where You Are" (Girardin)

DEVONSHIRE—Torquay: Assembly Hall, Castle Circus, 3 p.m., Sun., Apr. 17.‡ "Our Sonship with God" (Girardin)

GREATER LONDON—Ilford: Ilford Playhouse, Cranbrook Rd., 3 p.m., Sun., Apr. 17. "See It Like It Is" (Houston)

HEREFORD AND WORCESTER—Malvern: Winter Gardens, 7.30 p.m., Tues., Apr. 19.‡ "Dare to Care" (Houston)

KENT—Margate: Pioneer Hall, Clarendon Rd., Cliftonville, 7.30 p.m., Thurs., Apr. 21. "Our Sonship with God" (Girardin)

LONDON—London (joint lecture): Mermaid Theatre, Blackfriars, 1.05 p.m., Mon., Apr. 18. "Dare to Care" (Houston)

WEST MIDLANDS—Birmingham (First): Lordwood Boys School, Hagley Rd., Edgbaston, 7.30 p.m., Fri., Apr. 22.‡ "Dare to Care" (Houston)

Coventry: Church, 1 Regent St., 8 p.m., Thurs., Apr. 21. "Dare to Care" (Houston)

WEST SUSSEX—Horsham: Church, Guildford Rd. and Blackbridge Ln., 3 p.m., Sat., Apr. 23.‡ "Our Sonship with God" (Girardin)

FEDERAL REPUBLIC OF GERMANY, INCLUDING WEST BERLIN

Berlin (Wilmersdorf) (First): Church, 112 Wilhelmsaue, 6.30 p.m., Fri., Apr. 22.‡ In English. German translation 8 p.m. "Who Runs Your Life?" (Holmes)

Berlin (Second): Humboldtsaal, Urania, 13/14 Kleiststr., 5 p.m., Sun., Apr. 17. In German. "Justice Under God's Care" (Henderson)

Berlin (Friedenau) (Sixth): Concert Hall, Hochschule, Künste, 33 Hardenbergstr., 7.30 p.m., Mon., Apr. 18. In German. "Use Your Spiritual Power" (Henderson)

Bremerhaven: Aula, Schillerschule, Lloydstr., 8 p.m., Thurs., Apr. 21. In German. "Use Your Spiritual Power" (Henderson)

Hamburg (Second): Rechts Haus der Universität, Auditorium, 33 Rothenbaumchaussee, 7 p.m., Fri., Apr. 22. In German. "Use Your Spiritual Power" (Henderson)

Lübeck: Aula, Katharineum, 27/31 Königstr., 5 p.m., Sat., Apr. 23. In German. "Use Your Spiritual Power" (Henderson)

SWEDEN

Malmö: Folkets Hus, 9 Nobeltorget, 7 p.m., Tues., Apr. 19. In English. Swedish translation 8.15 p.m. "Who Runs Your Life?" (Holmes)

Stockholm (Second): Trygg-Hansa, 18 Flemminggatan, 8.15 p.m., Mon., Apr. 18.‡ In English. Swedish translation 7 p.m. "Who Runs Your Life?" (Holmes)

UNITED STATES

(Week of April 3 to 9, and some earlier dates)

ARIZONA—Globe: Church, 240 E. Sycamore St., 3.30 p.m., Sun., Apr. 3. "Christian Science: Its Healing Practice" (Kenyon)

Phoenix (Second): Civic Plaza, 225 E. Adams, 8 p.m., Mon., Apr. 4. "A New View of Prophecy" (Thorneloe)

ARIZONA (continued)

Prescott: Church, 410 E. Gurley St., 8 p.m., Tues., Apr. 5.‡ "The Law of Christian Science Healing" (Thorneloe)

ARKANSAS—Mountain Home: Church, 315 E. Third St., 2 p.m., Sat., Apr. 2.‡ "Protection Where Lions Lurk" (Wood)

CALIFORNIA—Antioch: Women's Club, 509 G St., 8 p.m., Thurs., Apr. 7. "The Search for Life" (McGrew)

Arcadia: Church, 100 W. Duarte Rd., 8 p.m., Mon., Apr. 4.‡ "The Touch of Spirit" (Clarke)

Banning: High School, 101 E. Nicolet, 3 p.m., Sat., Apr. 9. "Ageless Youth" (Driver)

Belvedere: Church, 501 San Rafael Ave., 2 p.m., Sun., Apr. 3.‡ "Get Your Life in Balance" (Driver)

Bishop: City Auditorium, 377 W. Line St., 8 p.m., Thurs., Apr. 7. "Ageless Youth" (Driver)

Carlsbad: Cinema Plaza Theatre, Plaza Camino Real, 10 a.m., Sat., Apr. 9.‡ "A New View of Prophecy" (Thorneloe)

Concord: Church, Grant and Park Sts., 8 p.m., Mon., Apr. 4.‡ "Safe in God's Care" (Williams)

Covina: Church, 173 W. Center St., 8 p.m., Fri., Apr. 8.‡ "Get Your Life in Balance" (Driver)

Dana Hills (Society, Dana Point): High School, 33333 Street of the Golden Lantern, 3 p.m., Sun., Apr. 3. "The Law of Christian Science Healing" (Thorneloe)

Healdsburg: See local notice for place. 8 p.m., Tues., Apr. 5. "Your Unlimited Opportunities" (McGrew)

Inglewood: Church, 102 E. Kelso St., 3 p.m., Sun., Apr. 3.‡ "The Touch of Spirit" (Clarke)

Laguna Beach: Church, 635 High Dr., 8 p.m., Thurs., Apr. 7.‡ "Drift or Direction in Life?" (Kenyon)

Livermore: Church, 263 S. N St., 10 a.m., Sat., Apr. 9.‡ "The Power of God" (Rivas)

Los Angeles (First): Church, 5444 W. Olympic Blvd., 3 p.m., Sat., Apr. 9.‡ "The Touch of Spirit" (Clarke)

Los Angeles (Fifth): Hollywood High School, 1521 N. Highland, 3 p.m., Fri., Apr. 8.‡ "The Law of Christian Science Healing" (Thorneloe)

Merced: Church, 21st St. and Cherry Ave., 8 p.m., Tues., Apr. 5.‡ "The Power of God" (Rivas)

Modesto (Second): First Church of Christ, Scientist, 225 Downer Ave., 8 p.m., Sat., Apr. 9.‡ "Let There Be Light" (Williams)

Montrose (Third, Glendale): Church, 2406 Honolulu Ave., 8 p.m., Tues., Apr. 5.‡ "Christian Science: Its Healing Practice" (Kenyon)

Northridge (Forty-first, Los Angeles): Church, 9710 White Oak Ave., 8 p.m., Thurs., Apr. 7.‡ "The Law of Christian Science Healing" (Thorneloe)

Oakdale: Church, 255 N. Second Ave., 8 p.m., Thurs., Apr. 7.‡ "Who Is Making Your Decisions?" (Williams)

Oakland (Fifth): Church, 9530 Mountain Blvd., 3 p.m., Sat., Apr. 3.‡ "Your Unlimited Opportunities" (McGrew)

Oakland (joint lecture): Paramount Theatre of the Arts, 2025 Broadway, 1 p.m., Fri., Apr. 8.‡ "Who Is Making Your Decisions?" (Williams)

Pasadena (Second): Church, 814 E. Claremont, 11 a.m., Sat., Apr. 9.‡ "The Touch of Spirit" (Clarke)

Pomona: Church, 1665 N. San Antonio Ave., 8 p.m., Tues., Apr. 5.‡ "The Touch of Spirit" (Clarke)

Reedley: College Cafeteria, 995 N. Reed Ave., 8 p.m., Mon., Apr. 4. "Get Your Life in Balance" (Driver)

Sacramento (First): Senator Hotel, Empire Rm., 12th and L Sts., 1 p.m., Fri., Apr. 8.‡ "The Power of God" (Rivas)

Salinas: Community Center, 940 N. Main St., 3 p.m., Sun., Apr. 3.‡ "Safe in God's Care" (Williams)

San Fernando: Church, 925 Harding Ave., 8 p.m., Thurs., Apr. 7. "The Touch of Spirit" (Clarke)

Santa Barbara: Arlington Theater, 1317 State St., 12.10 p.m., Fri., Apr. 8.‡ "The Touch of Spirit" (Clarke)

CALIFORNIA (continued)

Sonora: Memorial Hall, 9 N. Washington St., 8 p.m., Thurs., Apr. 7.‡ "The Power of God" (Rivas)

South Gate: Church, 4804 Tweedy Blvd., 8 p.m., Fri., Apr. 8.‡ "Christian Science: Its Healing Practice" (Kenyon)

Taft: See local notice for place. 8 p.m., Fri., Apr. 1. "The Power of God" (Rivas)

Three Rivers: Memorial Bldg., 43490 Sierra Dr., 3 p.m., Sun., Apr. 3.‡ "The Power of God" (Rivas)

Vacaville: Community Center, 1100 Alamo Dr. 11 a.m., Sat., Apr. 9.‡ "The Search for Life" (McGrew)

Vallejo: Hogan High School, Rosewood and Georgia St., 8 p.m., Fri., Apr. 8.‡ "Your Unlimited Opportunities" (McGrew)

Visalia: Church, 2150 W. Main St., 8 p.m., Tues., Apr. 5.‡ "Ageless Youth" (Driver)

COLORADO—Arvada: Arvada Center, 6901 Wadsworth Blvd., 2 p.m., Sat., Apr. 9.‡ "A New Beginning" (Jenks)

Denver (Sixth): First Plymouth Congregational Church, 3501 S. Colorado Blvd., 8 p.m., Fri., Apr. 8.‡ "A New Beginning" (Jenks)

Sterling: Church, 502 N. Fourth St., 8 p.m., Thurs., Apr. 7. "A New Beginning" (Jenks)

CONNECTICUT—Bridgeport: Church, 2271 North Ave., 2.30 p.m., Sat., Apr. 9.‡ "There's Only One Real Ego" (Correll)

DISTRICT OF COLUMBIA—Washington (Fifth): Church, 1238 31st St., N.W., 8 p.m., Fri., Apr. 8.‡ "From Hell to Heaven" (Rogers)

FLORIDA—Clearwater (First): Sunshine Mall Theatre, 4 Sunshine Mall, 11 a.m., Sat., Apr. 9. "Responding to the Word of God" (Anwandter)

Fort Lauderdale (First): Church, 1005 S. Federal Hwy., 8 p.m., Fri., Apr. 1.‡ "The Complete Man and Woman" (Heafer)

Jensen Beach (First, Stuart): Florida Institute of Technology, 720 S. Indian River Dr., 8 p.m., Mon., Apr. 4. "Accept Only the True" (Heafer)

Melbourne (Second): Eau Gallie Civic Center, 1554 Highland Ave., 8 p.m., Mon., Apr. 4.‡ "Become What You Are!" (Rogers)

Miami (First): Church, Biscayne Blvd. and N.E. 19th St., 3 p.m., Sun., Apr. 3.‡ "Accept Only the True" (Heafer)

Titusville: Miracle City Twin Cinema, 2500 S. Washington Ave., 3 p.m., Sun., Apr. 3.‡ "From Hell to Heaven" (Rogers)

GEORGIA—Atlanta (Second): Church, 3372 Peachtree Rd., N.E., 11 a.m., Sat., Apr. 9. "The Complete Man and Woman" (Heafer)

Atlanta (Fourth): Atlanta Civic Center, 395 Piedmont Ave., N.E., 8 p.m., Tues., Apr. 5.‡ "Become What You Are!" (Rogers)

ILLINOIS—Belleville: Church, Washington and Jackson Sts., 8 p.m., Thurs., Mar. 31.‡ "Keeping Pace with God" (Plimmer)

Benton: Church, Washington and Maple Sts., 8 p.m., Sun., Apr. 3. "Christian Science: The Discovery of the Healing Christ" (Plimmer)

Chicago (First): Eleventh St. Theatre, 72 E. 11th St., 12.30 p.m., Fri., Apr. 8. "Why Spiritual Healing?" (McClain)

Danville: Church, 1400 N. Vermilion, 7.30 p.m., Thurs., Apr. 7.‡ "Christian Science: Humanity's Link with God" (Plimmer)

Elgin: Hemmens Auditorium, 150 Dexter Ct., 2 p.m., Sat., Apr. 9.‡ "Reality: Matter or Mind?" (Ferris)

Elmwood Park: Church, 32 Conti Pkwy., 8 p.m., Thurs., Apr. 7.‡ "Where in the World Is God?" (McClain)

Paris: Church, 209 E. Court St., 7.30 p.m., Mon., Apr. 4. "Christian Science: The Christian's Best Friend" (Plimmer)

Urbana: Church, 501 W. Oregon St., 8.15 p.m., Tues., Apr. 5.‡ "The Healing of Moral Weakness" (Plimmer)

INDIANA—Chesterton: Church, 117 Lincoln Ave., 8 p.m., Tues., Apr. 5.‡ "Rise and Shine" (Pike)

Peru: Church, 8 N. Fremont St., 8 p.m., Thurs., Apr. 7. "A Lesson from a Bridge" (Tuttle)

INDIANA (continued)

Richmond: Church, 1417 N. A St., 8 p.m., Tues., Apr. 5.‡ "A Lesson from a Bridge" (Tuttle)

West Lafayette: Church, 610 Meridian St., 8 p.m., Fri., Apr. 8.‡ "Christian Science: The Discovery of the Healing Christ" (Plimmer)

KANSAS—Great Bend: Church, Odell and Lakin Sts., 8 p.m., Mon., Apr. 4. "A New Beginning" (Jenks)

Merriam: Church, 57th and Merriam Dr., 4 p.m., Sun., Apr. 3.‡ "You Can Trust the Divine Order" (Jenks)

MARYLAND—Baltimore (Second): Milford Mill High School, 3800 Washington Ave., 3 p.m., Sat., Apr. 9.‡ "The Family of Man" (Rogers)

Silver Spring: Church, 9100 Georgia Ave., 3 p.m., Sun., Apr. 3.‡ "Responding to the Word of God" (Anwandter)

MASSACHUSETTS—Greenfield: Church, 463 Main St., 4 p.m., Sat., Apr. 2.‡ "Your Right to Be Right" (Pickett)

MICHIGAN—Battle Creek: Civic Theatre, 12 E. Michigan Mall, 3 p.m., Sun., Apr. 3.‡ "Why Spiritual Healing?" (McClain)

Detroit (Tenth): Church, 13427 E. McNichols Rd., 11 a.m., Sat., Apr. 9. "What Does It Mean to Be Saved?" (Pike)

St. Clair Shores: See local notice for place. 8 p.m., Tues., Apr. 5.‡ "Where in the World Is God?" (McClain)

MISSOURI—De Soto: Church, 1326 S. Main St., 8 p.m., Fri., Apr. 8.‡ "Jesus, Brothers, and Other Strangers" (Wood)

Jefferson City: Church, 415 Monroe St., 8 p.m., Thurs., Apr. 7.‡ "Protection Where Lions Lurk" (Wood)

Marshall: Church, 369 S. Jefferson and Jackson, 8 p.m., Tues., Apr. 5. "Protection Where Lions Lurk" (Wood)

Neosho: Municipal Auditorium, 109 W. Main St., 3 p.m., Sun., Apr. 3.‡ "Protection Where Lions Lurk" (Wood)

Nevada: Church, Main and Arch Sts., 8 p.m., Mon., Apr. 4. "Jesus, Brothers, and Other Strangers" (Wood)

St. Louis (First): Church, 475 N. Kingshighway, 2 p.m., Sat., Apr. 9.‡ "Divine Love Is the Only Mind" (Crichlow)

NEBRASKA—Omaha (Second): Westroads Shopping Center, Fox Theater, 102d and Dodge Sts., 11 a.m., Sat., Apr. 2.‡ "A New Beginning" (Jenks)

NEW JERSEY—Ocean City: Church, Eighth St. and Asbury Ave., 8 p.m., Thurs., Apr. 7. "How to Love and Be Loved" (Alton)

NEW MEXICO—Albuquerque: Church, 500 Richmond Pl., N.E., 8 p.m., Mon., Apr. 4.‡ "Deathless Life" (Curtis)

Carlsbad: Church, 323 N. Canal St., 8 p.m., Tues., Apr. 5. "Deathless Life" (Curtis)

NEW YORK—Albany: Academy for Girl's, 140 Academy Rd., 8 p.m., Fri., Apr. 8.‡ "The Spiritual Viewpoint" (Correll)

Elmira: Church, 500 W. Church St., 8 p.m., Tues., Apr. 5.‡ "Your Right to Be Right" (Pickett)

Gowanda: Church, 110 S. Chapel St., 8 p.m., Mon., Apr. 4.‡ "There's Only One Real Ego" (Correll)

Hudson: Church, 64 Green St., 8 p.m., Mon., Apr. 4.‡ "Individualizing God's Power" (Pickett)

Peekskill: Church, Washington St. and Hudson Ave., 8 p.m., Thurs., Apr. 7.‡ "The Spiritual Viewpoint" (Correll)

Wellsville: Church, 332 N. Main St., 8 p.m., Tues., Apr. 5. "There's Only One Real Ego" (Correll)

NORTH CAROLINA—Charlotte: Church, 1048 E. Morehead St., 8 p.m., Tues., Apr. 5.‡ "Responding to the Word of God" (Anwandter)

Raleigh: Koger Executive Center, Woman's Club, 3300 Woman's Club Drive, 8 p.m., Thurs., Apr. 7.‡ "Become What You Are!" (Rogers)

OHIO—Avon Lake: See local notice for place. 8 p.m., Fri., Apr. 1.‡ "Rise and Shine" (Pike)

Canton: Church, 1014 Cleveland Ave., N.W., 8 p.m., Tues., Apr. 5.‡ "Reality: Matter or Mind?" (Ferris)

Columbus (joint lecture): Ohio Theater, 39 E. State St., 12 m., Fri., Apr. 8. "Claim Your Real Inheritance" (Tuttle)

CHRISTIAN SCIENCE LECTURES

OHIO (continued)

Cuyahoga Falls: Masonic Temple, 2307 Sockett Ave., 3 p.m., Sun., Apr. 3.† "The Spiritual Basis of Health" (Ferris)

Dayton (joint lecture): Victory Theatre, 138 N. Main St., 12 m., Fri., Apr. 8.† "What Does It Mean to Be Saved?" (Pike)

Fostoria: Women's Club, 135 E. Fremont St., 3 p.m., Sun., Apr. 3. "Rise and Shine" (Pike)

Lima: See local notice for place. 8 p.m., Mon., Apr. 4. "A Lesson from a Bridge" (Tuttle)

Middletown: Johnson Hall, Middletown Campus, Miami Univ., 3 p.m., Sun., Apr. 3.† "A Lesson from a Bridge" (Tuttle)

Steubenville: Ohio Valley Towers-Downtown, Community Rm., Fifth and Market Sts., 12 m., Sat., Apr. 2. "What Does It Mean to Be Saved?" (Pike)

Toledo (joint lecture): Second Church of Christ, Scientist, 2154 Collingwood Blvd., 12.10 p.m., Fri., Apr. 8.† "Reality: Matter or Mind?" (Ferris)

Xenia: Shawnee Grade School, 92 E. Ankeney Mill Rd., 11 a.m., Sat., Apr. 9.† "Why Spiritual Healing?" (McClain)

PENNSYLVANIA—Carlisle: Church, 250 Mooreland Ave., 8 p.m., Tues., Apr. 5.† "Spiritual Abundance Is God's Law" (Alton)

Easton: Church, Burke and Cattell Sts., 3 p.m., Sun., Apr. 3.† "What's Your Greatest Need?" (Alton)

Pittsburgh (First, Wilkinsburg): Church, Graham Blvd. and Gaywood, 2.15 p.m., Sat., Apr. 9.† "Individualizing God's Power" (Pickett)

Shamokin: Church, 818 W. Pine St., 8 p.m., Mon., Apr. 4. "Spiritual Abundance Is God's Law" (Alton)

RHODE ISLAND—Newport: See local notice for place. 3 p.m., Sun., Apr. 3.† "Individualizing God's Power" (Pickett)

SOUTH CAROLINA—Darlington: Church, 132 S. Warley St., 8 p.m., Thurs., Apr. 7. "Liberation Through Christ" (Anwandter)

Greenville: Church, 45 Southland Ave., 8 p.m., Thurs., Apr. 7.† "The Complete Man and Woman" (Heafer)

TENNESSEE—Manchester (Society, Tullahoma): Holiday Inn, I-24, 8 p.m., Tues., Mar. 22. "Protection Where Lions Lurk" (Wood)

TEXAS—El Paso (First): Church, 2800 San Diego Ave., 8 p.m., Thurs., Apr. 7.† "Deathless Life" (Curtis)

Kerrville: Sunday House Motel, Oak Rm., 2124 Sidney Baker (TX Hwy. 16), 3 p.m., Sat., Apr. 9. "Deathless Life" (Curtis)

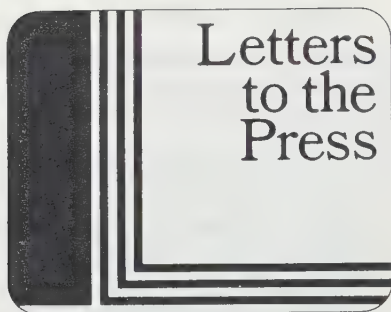
San Antonio (First, Alamo Heights): High School, 6900 Broadway, 8 p.m., Fri., Apr. 8.† "Deathless Life" (Curtis)

VIRGINIA—Charlottesville: Boar's Head Inn, Conference Ctr., U.S. Hwy. 250-West, 8 p.m., Mon., Apr. 4. "Liberation Through Christ" (Anwandter)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

CHRISTIAN SCIENCE PRACTITIONERS

Public practitioners of Christian Science are available and ready to assist you by prayer, if you need their help. A worldwide list of those who are professionally engaged full time in this healing work can be found in *The Christian Science Journal*. This periodical is obtainable at any Christian Science Reading Room. For a Reading Room in your locality see telephone directory.



Letters to the Press

From Christian Science
Committees on Publication

Kamloops Daily Sentinel
Kamloops, British Columbia, Canada

An article in your paper of the 24th of August . . . has just come my way. It is entitled "Life' Controversy getting silly again."

I found it an interesting article, but the writer's reference to the schoolteacher he had as a boy gives a curiously misleading picture. Whether or not the teacher actually was a Christian Scientist one has no way of knowing. Yet I can say that this denomination decidedly does not teach that "all disease is punishment from God

for sin" as the writer claims that that teacher believed.

The teacher's actions as described in the article were both sad and puzzling. The theology of Christian Science emphasizes healing, not condemnation. There isn't the slightest element in these teachings which suggests the punishment of children for sickness, or anyone else for that matter.

A sentence in the denominational textbook of this Church may shed more light on what these teachings actually call for:

"The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love" (*Science and Health with Key to the Scriptures* by Mary Baker Eddy).

JOHN L. RENNIE
Committee on Publication

THE CHRISTIAN SCIENCE TEXTBOOK

Science and Health with Key to the Scriptures by Mary Baker Eddy is the textbook of Christian Science. It is available in English, in English-Braille, and in Danish, Dutch, French, German, Greek, Indonesian, Italian, Japanese, Norwegian, Polish, Portuguese, Russian, Spanish, and Swedish. It may be obtained from any Christian Science Reading Room, or ordered directly from MISS FRANCES C. CARLSON, Publisher's Agent, One Norway Street, Boston, MA, U.S.A. 02115.

CHURCH SERVICES AND READING ROOMS

A directory of all Churches of Christ, Scientist, and Christian Science Societies, including the hours of their services and information about their Reading Rooms, appears monthly in *The Christian Science Journal*.

The Mother Church

The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, is located near the corner of Massachusetts and Huntington Avenues.

The Church edifice is open to visitors Mondays through Fridays from 10 a.m. until 4:30 p.m., and Saturdays and Sundays from 12 noon until 4:30 p.m.

SERVICES

Sunday morning at 10:45, Sunday evening at 7:30 (evening service omitted during July and August), and Wednesday evening testimony meeting at 7:30.

Sunday services in Spanish are held in the Original Edifice at 9:30 a.m., and a testimony meeting in Spanish the first Wednesday of each month at 6 p.m.

A supervised Children's Room is provided during all Sunday church services and the Wednesday evening testimony meetings.

Sunday School for pupils up to the age of twenty at 10:45.

READING ROOMS

101 Belvidere Street (north end of Church Colonnade, Christian Science Center). Open Mondays through Fridays from 7:15 a.m. to 7 p.m., also Wednesdays from 8:30 p.m. to 9:30 p.m., Saturdays and holidays from 10 a.m. to 5 p.m., Sundays from 12 noon to 7 p.m.

194 Massachusetts Avenue (corner of Clearway Street). Open Mondays through Fridays 7:15 a.m. to 9 p.m., Wednesdays until 7 p.m., Saturdays from 8 a.m. to 5 p.m. Closed Sundays and holidays.

541 Boylston Street (across from Copley Square). Open Mondays, Tuesdays, Thursdays, and Fridays from 8 a.m. to 7 p.m., Wednesdays from 8 a.m. to 6 p.m., Saturdays and holidays from 10 a.m. to 5 p.m. (closed Thanksgiving, Christmas, and New Year's Day), Sundays from 1 to 5 p.m.

8 Milk Street (near Washington Street). *Jointly maintained with branch churches in the Greater Boston area.* Open Mondays through Fridays from 8 a.m. to 4:15 p.m., Saturdays from 9 a.m. to 4 p.m. Closed Sundays and holidays.

SUBMITTING TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from students who are not members. If possible, they should be typed, triple spaced, on one side of the paper only and with wide margins. A testimony should be concise and include only the important points necessary to tell of the healings. Thus more testimonies can be published. Testimonies should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or have witnessed the healings. If the testifier is unacquainted with three members, his affidavit may be sufficient, but in this case he should, if possible, obtain verification from one or two members. The testifier should submit the verifications with the testimony. Complete addresses of the testifier and his vouchers should be furnished.

All contributions accepted for publication become the sole property of The Christian Science Publishing Society.

Testimonies should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115.

TESTIMONY MEETINGS

Meetings at which testimonies of Christian Science healing are given are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal*.

A CONTINUING INVITATION

Members of The Mother Church are invited to write articles and poems for the periodicals. Convincing testimonies of healing are also welcomed from members, as well as from those who have not yet joined The Mother Church.

Specific guidelines may be obtained by writing The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115. Manuscripts should be sent to the same address.

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INTERNATIONAL MONEY ORDERS AND DOLLAR DRAFTS

International money orders and dollar drafts reaching the Publishing Society in Boston contain only the name and address of the sender and the amount. To help us serve you better, will you please write to us at the time you purchase the money order or dollar draft and tell us what your remittance is for. This will enable us to avoid the delay caused by the necessity of writing to you. Dollar drafts purchased from your local bank can be processed more quickly than international money orders.

LECTURE NOTICE

Detailed information regarding lectures in the United States and Canada must reach the Journal, Sentinel, and Herald Editorial Department *nine weeks* before the week in which the lecture is to be given in order to ensure publication in the *Sentinel*. Information regarding lectures in other countries must reach the department *ten to fourteen weeks* before the week of the lecture. When lectures are to be radiocast, it should be so stated, station and frequency being included. When Children's Room facilities are to be available, this also should be stated.

The receipt of all information from the United States and Canada is acknowledged by the Editorial Department. If an acknowledgment is not received within two weeks, a duplicate notice should be forwarded.

For lecture announcements to be published in the *Herald*, please refer to information on the back of the Lecture Information forms supplied to branch churches.

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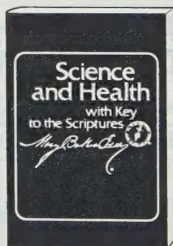
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F1W



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